

James Taylor

THE
LITERARY
PAMPHLETEER.

NO. II.

ARTICLE I.

Some Notes and observations on the disclosure of the 'Citizen' published in the first Number.

THE disclosure of the 'CITIZEN,' of the administration of the Transylvania University, produced great excitement in Lexington; and one who felt implicated, observed to a fellow-citizen, with much agitation; "It must be answered." It was replied, "you cannot answer it—you know that the statement is correct—that which relates to the funds is taken from the records of the University, and how can you answer it?" "Well, if it is true, replied the other, it must be answered."

Some understand by answering, refuting, but it appears this was not the understanding of this defender of the Transylvania University, and of a writer under the signature of *Vindex*, who came forward with an answer, in three numbers, published in the Monitor and some other papers. We would have supposed that in a refutation of the 'Citizen's' statement 'Vindex' would have grappled with him at once, and denied the facts stated, respecting the funds of the University. But he tho't proper to pass over these weighty matters, and commence his attack in the rear, by throwing out scurrilous epithets, and heavy charges of *intolerance, bigotry, &c.* at the same time highly puffing those implicated and turning public attention to some very peurile things respecting new books and improvements made in the University. Take a short specimen of his language toward the 'Citizen,' who will be found as mild, quiet and respectable as any in Lexington. "Miserable tirade—a bigot, fit but for the cells of the Inquisition, and unworthy to breath the air of this free country. (Where have Presbyterians used such language, or manifested such a spirit of intolerance and cruel persecution.) An unworthy pastor—illiberal railer this gentleman!" Strange kind of gentleman!

Passing what relates to the funds in the 'Citizen's' statement let us attend to some other facts which he mentions.

NOTE 1. " *The Presbyterians originated an Institution under the name of the Kentucky Academy, &c.*"

This fact, and all the circumstances as related by the 'Citizen,' together with some late measures of the *Synod of Kentucky* have exceedingly exasperated the minds of many, and 'Vindex' endeavors to turn the whole of the odium, and indignation, merited by the managers of the Transylvania University against the Presbyterians. Flings of bigotry, intolerance, and proscription, the 'Citizen,' and they endure in common; and under the cover of toleration and liberality their opponents boldly assert irreligion and infidelity: Thus 'Vindex' inveighing against all religion in a public teacher, or literary institution, says, "it is the very worst of impiety, of frightful and audacious impiety to prescribe to the great God of the Universe, what opinions shall gratify him, and what displease." This is without foundation and meaning, unless it be taken for granted that God has given no Revelation, and this it appears 'Vindex' does take for granted. Presbyterians however, believe the Bible to be a Revelation from God, and their ministers maintain that it is a clear and determinate Revelation from God, of what opinions are gratifying to him and what are displeasing. And they also assert that the same Revelation teaches, and enjoins on them to declare these opinions to men under this sanction, "he that believeth shall be saved, and he that believeth not shall be damned." And because they will not as ambassadors, and witnesses alter the book of their instructions, or lay it aside, and corrupt, or give in favorable testimony of the world and its works, they are honored with the same kind of aspersions, which fell to the lot of their master, when he delivered the testimony in person.

'Vindex' appears very zealous for the rights of conscience, and asserts that these cannot be maintained if 'religious instruction' be inculcated in such a literary institution as the University. He evidently means however, by religious instruction a formal course of Sectarian Theology. This neither the 'Citizen,' nor Presbyterians ever wished. Had they a College of their own, under their exclusive controul, they would not make Theology a part of the course. They would, however, have some religious exercises and some general instructions from the Bible to accompany the College course throughout, and if their president could not preach in the Chapel on the "Lord's day," his lack of service would be supplied by some other. The Science of Metaphysics and Moral Philosophy which necessarily includes the general principles of Theology, they would commit to a sound Theologian, in whom Methodists, Episcopalians, Baptists and Presbyterians could alike have confidence, and not to one who puts the Mythology of the Heathens, and the Coran of Mahomet, on an equality with the Bible, and fraternizes the followers of the "heaven directed teacher of Nazareth," with the filthy and obscene worshippers of Bacchus and Venus. They would take care that the "religious instruction," which *Vindex* says, "is the peculiar subject of parental and domestic care, and flourishes best in the mild and affectionate circle of private life," should

not be smitten and withered by the chilling frosts of Unitarianism, or of unfeeling infidelity, and all the baleful damps of vice, so soon as the youth leaves the parental roof and enters the door of College. Yes, what was begun in the nursery they would not destroy, but mature and endeavor to carry on to perfection in the College. Would this be an illiberal, contracted, and intolerant course, in a christian country? Ought not the reverse to be branded as such, and to meet with the execration of every feeling, intelligent and liberal mind. The reverse is the course avowed by 'Vindex,' and pursued in the Transylvania University, as will be shown more fully hereafter.

The 'Citizen' informs us, that the Presbyterians were prosperous in their attempt at education in the Kentucky Academy—they in a short time collected funds to a considerable amount, and threw the Transylvania Seminary upon the back ground. Then proposals for going into partnership were made, and acceded to, by which the Presbyterians in the issue lost all their funds, and were turned out of doors. And because they do not tamely submit to all this and silently permit a few bigotted infidels, and Unitarians to revel on the spoils, they are denounced as intolerant and "as fit but for the Inquisition." Is this honest? is it manly?—are we in a free country, or in a Catholic Spain?

The Transylvania Seminary, as well as the Kentucky Academy, was indebted, in its origin, as much to the zeal and activity of the Presbyterians, as to the zeal and activity of any other class of citizens. A private library was given to it through the means of one of their clergymen, which constituted the main foundation of the present library in the Transylvania University. And had the Presbyterians wished to monopolize, and controul the Literature of the state, as they are slanderously represented, they could have done it, had they never gone into partnership with those who have been perseveringly bigotted, and contracted in favor of an irreligious, lax, and infidel course of education. But to shorten this note, already too long, I would observe that if it still appears a laudable and righteous thing to denounce, vilify, and proscribe the Presbyterians, let this charitable and liberal spirit carry on the work of confiscation, and expulsion—Let all their clergymen now employed in Academies and Colleges be expelled, and all their people ordered to leave the state; what would be the result. 1. Kentucky would have the honor of standing foremost in recommencing the old work of persecution, which the Church is taught by prophecy to expect.

2. She will lose some of her most enlightened, moral and respectable citizens; the best supporters of government,

3. It will take the confiscation of all their goods, (which are not very precious or abundant) and more than the state can raise, to import a sufficient number of learned men from old Dublin, Boston, and other foreign markets, to furnish a supply of the proper sort, in the opinion of Vindex, for the purified vacant Academies, and Colleges. And then what will be worse than all, when these foreign Literati, are brought here at a vast expense, they may turn up their noses at our Common-

wealth's paper, and demand the specie for their goodly services, after the example of a certain president.

It is hoped that the good people of Kentucky will seriously consider the course, and tendency of the spirit and measures of those hostile to the Presbyterians. We as a denomination, and many of us as individuals have tender ties to bind us to the state, but all these ties may be broken. Many of our forefathers for the sake of liberty and to escape from the fangs of persecution left their dear native country, braved the perilous ocean and all the appalling horrors of a wilderness and savage continent. We, if denied the liberty of speech and the press, if proscribed and made the subject of calumny and outrage, can look around to sister states for an asylum, where all the comforts of life abound, and where we will be cheerfully admitted to *equal* rights and privileges. Let it be distinctly understood, that so long as we are in this state, & in this world, we must be faithful to the supreme Governor of the Universe—we must according to his commission preach his truth, and after his example: when manifested in the flesh, we must testify of the world that the works thereof are evil. If this be bigotry and intolerance, and expose us to defamation and suffering, as it did him, we shall rejoice in it, but through his grace, we hope never to deny him, or forsake his cause.

NOTE 2.—*Their readiness to puff it—(the University.)* This age has with propriety been called "the age of invention and improvement," and with equal propriety it has been termed, "the age of puffing." The Citizen charged the editors in Lexington with refusing to publish any thing which would operate against the University, because it was a source of revenue to them, and the citizens; and for the same reason they were in the habit of puffing it. And in the close he called upon the friends of that institution, to exhibit, not a *puff* of its state, but books and documents for correcting mistakes, if any, into which he may have fallen. 'Vindex,' who stood forth their champion boldly disregarded the call, and admonition, and gave such a puff, as covered the whole Trustees, Faculty building and apparatus with a cloud of glory, rising to the heavens in majestic columns. Let us, following the footsteps of the "Citizen" endeavor to dissipate this cloud, and explore the establishment which it was intended to beautify and secure from investigation and exposure.

NOTE 3.—In the second part of the 'Citizen's' disclosure he makes some statements and remarks with respect to the '*internal concerns*' of the Transylvania University. These 'Vindex,' appears to have considered more defensible than the *external concerns*—the management of funds, &c. The first thing noticed was the appointment of Trustees, who were irreligious, "and whose general character as such was that of hostility against christianity." Against this introduction of the religion, or irreligion of men to constitute a board of Trustees to a literary institution 'Vindex' first puts in his vehement protest, as unconstitutional, bigoted, and in practice impossible. And in the second place

he denies the fact and states that the board of Trustees of the Transylvania University, "combines every variety of religious sentiment, as pure, and as sincere, I have no doubt, as the 'Citizen' or any of his friends." I have no disposition to impeach the religious character of any members of that board. By recurring to the act of the Legislature appointing them, it appears that they were not professors of religion; and that the 'Citizen' was literally correct in his statement respecting them. As citizens they are respectable, and rank, high in a political point of view, but the most, if not all of them would be amused with the declaration that they were religious. Now whatever coloring there may be put on the appointment of such men, (no blame is imputed to them in this matter.) it must appear that something like a *religious or irreligious Test* was adopted by those who nominated and managed their election.

The remark which 'Vindex' makes with respect to several of the Trustees *now* being of the same church, to which the 'Citizen' belongs, and of the Episcopalian and Baptist denominations, was intended to be understood as applying to the board as appointed in 1818. It ought to be known, however, that it was then enacted by the Legislature, that an election should be held once in two years, and the members then appointed had the power given them to fill vacancies in the board which might take place. If vacancies have been filled with professors of religion, and if the board is thus different from what it was when re-organized by the Legislature this does not prove the fact stated by the 'Citizen' unfounded, or his remarks thereon unjust, or irrelevant. And it must be granted that it is unconstitutional to make irreligious characters eligible to any office, to the exclusion of religious, as was the matter of fact complained of by the 'Citizen.' And we cannot but think that he was correct, when he observed, that "a few sceptics about Lexington had sufficient influence at Frankfort, virtually to *establish* infidelity by law, and to cast a legislative slander upon the religion, and religious institutions of the state."—That Legislature was no doubt imposed upon—the present one, by the light obtained, may pursue a different course, and redeem the character of the Commonwealth.

NOTE 4.—The next thing noticed, was the procedure of this new board of Trustees, in employing professors. The 'Citizen' did not, as 'Vindex' alleges, pass one general and indiscriminate sentence of reprobation upon them. He merely said that, "with two or three exceptions, they were far from being what they ought to be." He did not find fault with their learning and talents, so much as with the principles and manner according to which they were applied, and the many foolish and ridiculous things taught. By the professors in the *University* we are to understand all who are engaged in the College, and all in the professions of Law and Medicine. Now it will be found that the many fooleries and jaring theories which pass under the name of *Metaphysics, Craneology, Phrenology, Materialism, &c.* are taught in the University by the various professors, whose course of lectures involve these

subjects. Thus one will teach, that "*mind* is matter, and matter is mind," another denies it, but makes our *sensitive* nature a main-spring of moral intelligence, and accountability, and after a student has paid dearly for the amusement of these clashing theories and contradictory courses of lecture, he probably comes to the conclusion of a certain wit—that, "it makes no *matter* whether a man have a soul or not."

Again if a man wishes to know what are the talents of his neighbor, and what his particular disposition and character, it is not necessary to examine his speeches—his efforts of intellect—the common indications of temper, and his general conduct, but to receive a few lectures and to examine a few skulls in the Transylvania University, and then take the dimensions of his neighbor's skull! This is Craneology—and some of the rare philosophy and improvements introduced into the west by a late importation.

NOTE 5 —It is acknowledged that some of the professorships in the Transylvania University, are well filled. It is to the President that the 'Citizen' would particularly call the attention of the public. He it is who lectures on Metaphysics, Moral Philosophy and Natural Law, and who can through these, and by the eminence, honor and high trust given him, instil what religious, or irreligious principles he pleases into his pupils, and by his example, form the character and give a tone to the morals and practical life of the rising age. The following allegations the 'Citizen' made against the President of the Transylvania University, and which can be proved.

1. That he has inculcated principles upon his students which he disavowed when he first came to the west and was elected to the chair which he now occupies—principles which were then, and are still considered by all denominations except his own, hostile to the christianity of the Bible. In addition to this it can be proved, that when he first came out he pledged himself in the Methodist church in Lexington, that he would not attempt to change the religious sentiments of the people in this country; which pledge he has forfeited by preaching against the sentiments of the Methodist people and of the great majority of the denominations in the state, and also by holding up some of the most essential of these sentiments in a ludicrous, caricatured manner to his students, and making them retail the same to people in public speeches, all which can be proved by credible witnesses.

2. Allegation against the President of the Transylvania University, is that he degrades the Saviour of the world whom the Methodist, and all the other christian denominations in this country except one, consider possessed of all infinite, and Divine perfections, to the level of a Socrates, a Plato, and a Zoroaster. This can also be proved and goes to support the first allegation.

3. Allegation is that Dr. Holley is in the habit of jesting on the sacred Scriptures, and turning into ridicule the distinguishing doctrines of our holy religion. The 'Citizen' refers to the sober and religious students for instances of this, and proof from them and other quarters

will be forthcoming when duly called for. Of his profane jesting on the Scriptures take an anecdote which has gone the round in the papers under the name of H—, and has for its subject the Apostle Peter and the Cock which reminded him of his treason. Again, one of the leading sentiments and which lies at the foundation of the religion common to the Methodists, Baptists, Episcopalians and Presbyterians, is that human nature is depraved and unproductive of works good and acceptable to God, until renovated and assisted by his grace. Accordingly in their prayers they acknowledge this, and confess their actual sins as rendering them justly liable to that place of punishment, which the word of God informs them, burns with fire and brimstone. Now, of his turning into ridicule this fundamental doctrine of Christianity; and of torturing the feelings of those students who believed and lived before God under the practical influence of it, take the following specimen, he examining his students in the lecture room, where 'Vindex' will have no religious instructions delivered this question was asked by the President. "What think you of those people who go about telling God Almighty what big scoundrels they are—and burning brimstone under their noses?" And one of his students who it appears had imbibed his sentiments & spirit, after his example, and probably in his own language, reproached the great mass of the religious teachers in the state, as, "the revilers of their species, libellers and slanderers of their God." This was in a public University exercise; and it shows with what propriety Dr. H. might say when ceasing to preach in the University—never mind I will preach through those young men.

4. Allegation of the 'Citizen' against the Rev. President, is his example in frequenting the Theatre, the Ball room, the Card table, and all those places to which the vain and dissipated resort, as places of amusement, such as the Race field. All these things are so notorious that no proof of them will be required. It may be said that they are of small moment—that no jury in the country would bring in a verdict of slander against a man who may have published that one of his neighbors was chargable with them all, and yet fail to prove it. But we are to recollect that Dr. Holley is a Clergyman and the President of a University. When the venerable herald of Messiah's salvation and the expositor of his pure and sublime commandments, turns aside for amusement to the levities and impurities of the stage—to the King of Clubs and the Queen and Jack of Hearts—when he is found tripping over the Ball room, and figuring on the Race field, christianity may hang her Harp upon the willows, and morality herself, blushing and suffused in tears, shrink away before the sons of revelry, and wail in secret her glory departed. But to the Clergyman add the office of a President of a University, who goes before his students to all those places where vice and folly allure and entangle—where habits of idleness and, at least of mental dissipation, are formed—where the youthful feet are placed on slippery places, and all the passions fired, urge on to the

declivities of endless ruin, and O! where is there language to delineate the atrocity of character: the heavy weight of guilt which rests upon his head?

But a President of this description is as inimical to all solid learning as he is to christianity, morality, & the eternal happiness of his students. Will they confine themselves to their rooms when they know that he is at the Theatre? Will they pore over the columns of classic lore, or push their arduous way up the acclivities of Science by assiduous, protracted effort, when their President is amusing himself at the Card table? No, all the *Metaphysicians*, *Phrenologists* and *Craneclogists* in the world, could never beat any solid learning into their skulls. They may learn to make an elegant salutation—to ape their President in a Ball room—to smirk and intrigue at the Theatre—to be bold and adventurous in gallantries, and all at the expence of their father's purses and their own characters. Such fellow-citizens, thus formed by a reverend, clerical President in your University are shortly to be the depositories of your rights and privileges and the defenders and supporters of your country. Putting religion, or irreligion out of the question, the invasion of Goth and Vandals could not be eventually more disastrous to real learning; to morals and all that is dear to civilized men. I beseech you my countrymen by all the tender ties of parental affection; and by all that is estimable in virtue, knowledge & liberty to take this subject into serious consideration. Corruption in Seminaries of learning is more to be feared by you than all the armies of Europe, or the combined powers of the world. If our happy government ever falls it falls by its own weight, through internal disease and the gangrene of vice and immoral principle.

Some facts and observations which will more fully illustrate and support the statement of the 'Citizen,' respecting the President of the Transylvania University will appear in a future number.

The following article from the "PITTSBURGH RECORDER" is inserted in preference to some original matter, as it appears to be from an able pen, and clearly manifests the light in which the Transylvania University is viewed not merely by Presbyterians but by a disinterested and respectable European.

TRANSYLVANIA UNIVERSITY.

MR. EDITOR—While looking over a respectable British publication, the other day, I met with a statement which is certainly well calculated to astonish those to whom it is new.

In the *Christian Observer* for June or July, 1822 (one of the best periodical works in England by the way) there is a Review of 'Travels through America.' They are written with spirit and liberality, and are much applauded by the Reviewers. Among other things, the Traveller informs us that Harvard University in one of the Eastern States, and Transylvania in the West, are 'under Socinian influence.' That the first part of this statement is true, no body will be likely to deny, The des-

olations of the New England churches in that neighborhood, while they attest the fact, afford a practical and most impressive commentary upon principles by which they were produced. But that the only University on this side of the mountains should have been brought *already* under the dominion of these destructive errors I confess I was not prepared to learn. The fact may be so: but it is one over which those who wish well to Christianity will long have cause to mourn.

We learn from the newspapers of Kentucky, that, besides a flourishing Academical College, with fine buildings, and large libraries, and extensive philosophical apparatus, this University has a Medical College connected with it, which its age considered, is as promising as any that our country has yet known; and also two or three Law Professorships, which are filled by gentlemen of high distinction and unbounded popularity; that their Assembly of Delegates has patronised it liberally; that \$20,000 have been recently given to erect new buildings, and \$2000 more for the purchase of another library; and that between four and five hundred young men are every winter assembled within its walls.

Well does it become those who have the controul of this important Institution to guard it from every kind of pollution. I say, this important Institution. To be convinced that it is so, we need only consider the above account in connexion with the vast extent of fine country from which its future supplies are to be drawn. What a beautiful variety of climate! What an abundant diversity of soil! What a boundless sweep of the most fertile territory! intersected too at convenient distances by the noblest rivers in the world; while they afford an ample outlet for all its riches, from so many bonds of amity and social interests by which its remotest sections are united. Nature does indeed seem almost to have exhausted her munificence in enriching and embellishing this favored region.

Consider also the flood of hardy population which, like a wave of the sea, is overspreading every part of the western country. There is nothing like it in all the history of mankind. The tide of civilization is still rolling on. It rises higher and higher. It has already gained the farthest western boundary of Missouri. It soon must reach the mountains. There is no power on earth that can say unto it, 'Thus far shalt thou come, and here shall thy proud waves be stayed.' The mind is lost in the contemplation of such an amazing prospect!

To such a country as this Transylvania is destined to impart her own peculiar character. Hundreds of Physicians, and Statesmen, and Judges, aye, and the Ministers of religion, men who are to participate in that power which controls the destiny of the church, or in that more imposing, but not more important authority which wields the energies of this mighty nation, are here to learn their first lessons of life, and imbibe the rudiments of early wisdom. Look at the new States, which are almost yearly (as if by enchantment) rising up in the wilderness. Listen to the clamorous importunity with which they demand admittance

into the Union. Their national character is just forming. The impulse which is now given may be felt throughout a thousand generations. There is a tide in the affairs of men: and the Alumni of this College are the men who are to communicate this impulse.

How often is the whole life of an individual rendered happy or miserable by the direction which is imparted to it through some trivial incident of childhood. Young nations are like young men: they are in the heyday of life: every thing enflames them, and they are ready to run wild after every sort of enthusiasm. Alas! unhappy is that people, whose youth are, at this critical season, taught to throw off the restraints of morality; to laugh religion out of countenance; to deride even its forms, as the show of sanctimonious hypocrisy, or the solemn mummeries of superstition; and when the passions have been excited, are told to allay their tumult *with the cold abstractions of Philosophy*.

If infidelity, merely by putting on a mask, can get possession of our Schools and Colleges, she may laugh her enemies to scorn. She commands their citadel: how idle are their assaults! Their own artillery destroys them. And now the Bible may be burnt by the hands of the common hang-man: Legislatures will be ready to *decree that there is no God*. Let us remember the French Revolution, and be wise.

But it may be asked, what have we to do with the Kentucky University? Have the western statesmen no influence in Congress?—no control over the destinies of the Union at large, or of our own section of it in particular? Have we therefore no direct interest in the progress of education there, or in the success of their literary institutions? *Fear*, said the sagacious Montague, is the principle of Despotic Governments, *Honour* of Monarchy, and *Virtue* of a Republic.—How important, therefore, that the fountains of moral instruction should be kept pure!

Let not the writer be accused of intolerance. If he knows himself, it is what his soul most cordially abhors. It is decidedly his opinion, that *The People* should be represented in the literary institutions which they support as unambiguously as in their political assemblies. If therefore this English writer's assertion about Transylvania College be correct, and it be likewise true that the community by which it is supported is under *Socinian influence*, then indeed no person has the least reason to complain. This, however, would disclose a state of things at which all who feel an interest in the advancement of religion must be astonished. We have reason to be thankful that this is not the case. Go where you may in the populous parts of Kentucky, you will meet with churches, Baptist, Methodist, Presbyterian, and Episcopalian; but not one Socinian congregation has been formed on this side the Mountains (except one in the city of Pittsburgh.) How happens it then that a University of which Kentucky seems so proud, (See some of their leading newspapers *passim*.) and which is said to be, through their representatives, controlled by the People, should be under the influence of opinions so hostile to those which generally prevail? Does a Christian Commonwealth deem it a matter of indifference what sentiments may

be instilled into their youth? Shall Presbyterians and Episcopalians quarrel so vehemently about forms of prayer; and Baptists and Methodists about sprinkling and immersion; while they confide the education of their children to those from whom they *all* agree in withholding the name of Christian? Is it true, that that flourishing Commonwealth is represented by a Socinian Legislature? Or is it false, that the Institution of learning which it patronizes is Socinian? Your widely circulated paper, Mr. Editor, will probably reach Kentucky. These inquiries are respectfully made by

A CHRISTIAN REPUBLICAN.

P. S. If the statement by which these remarks have been elicited be found correct, it is singular that we in America, in this part of it at least, should be left to receive our first public intimation of it from England. Why is not such a fact more extensively known? Why has it not been noticed? It is surely a matter of concern to all who feel an interest in the Christian cause.

COMMUNICATED.

The following article written in a sister state, and it appears intended for publication there, was forwarded to the editor by mail. He is willing to give it a place in the PAMPHLETEER to avoid the charge of partiality, and to let his readers see that the new order of things in Transylvania University is indefensible. For it will be found that this article contains the ablest and best written defence of that institution which has appeared, and which probably will appear from any of its present advocates. The writer's reasoning to prove that the report which has gone abroad with respect to Transylvania University and its President, is false, appears very plausible and may satisfy those who live at a distance, but we and those *in* and *about* Lexington know that matter of fact supports the report as correct and well founded.

EDITOR.

TRANSYLVANIA UNIVERSITY.

MR. EDITOR—My attention was attracted not long since by some remarks concerning Transylvania University. The burden of the writer's song, seems to be that that institution is under the influence and control of a Socinian President. It is an assertion well calculated to injure one of the most flourishing and important establishments, in all our western country. I know that in this state there is scarcely any impression which could so successfully array against it the antipathies of the public. For although we are not *over righteously* disposed, yet there is a pretty general opinion of the importance of having our young people educated under the restraints of Morality and Religion—let us

not therefore, receive impressions concerning the College at Lexington, which we are not sure that facts will warrant.

As the assertion that Transylvania University is under Socinian influence has been left unsupported by *facts*, it might well be replied to by a positive denial. My intention however, is, to make a few plain common sense suggestions, which will I think, have a tendency to prove (a priori) that the assertion is *false*.

We may, perhaps, be led to the conclusion above stated, by a reference to the prevailing sentiments of the people in Kentucky, the character of its Legislature, and the conduct of the Christian part of that community. As to the prevailing sentiments of Kentucky, I know that they are not Socinian. There are many other sects there; and no matter in how many points they differ, they agree in one; which is, aversion to *infidelity in disguise*. Professing christians there (as with us) are averse to taking any active part, in the convulsions of state. But they are respectable and respected; and when any thing is agitated which is likely to effect the moral interests of society, their influence is always felt. There is also, a large and weighty class, who make no pretensions to religion, but are warm friends to every thing connected with it—they have been morally educated; and although they may have been too much engrossed by the cares of this world, to give any decided testimony in their professions, to that which their consciences most decisively approved; yet their characters were formed under its auspices, and the most agreeable associations of their early years are interwoven with its influence—they have witnessed its direct effect upon many who are near and dear to them in life; and they have felt the benefits of its reflected operation upon themselves and society around them. They know its salutary tendency to restrain the licentiousness of youth, and console the feebleness of age, to sanctify prosperity, and convert adversity into a blessing, to sweeten the intercourse of the domestic circle, and adorn with the embellishments of virtue, every aspect of society.—They are therefore its friends; and the powerful adversaries of whatever can oppose its progress. These two classes of men constitute a majority in Kentucky—*They never could consent to have their youth educated in principles which they themselves abhor!*

The *character* of the Kentucky Legislature, by whom the destinies of that University are said to be controuled, constitutes another pledge, that it is not under *Socinian influence*—I do not suppose that the Delegates in that Assembly have more virtue or more intelligence or more any thing else that is excellent, than other bodies of the same description; but doubtless they are men of sense, and have sagacity enough to discover, and faithfulness enough to avoid, whatever is obviously calculated to injure such public institutions as their constituents may have committed to their guardianship. Now it is obviously important to every public School, that it should command universal confidence; and that this may be the case, surely it is necessary that all who send their children there to be educated, should have no reason to apprehend that

principles might be instilled into their young minds, which they, the parents, could deem pernicious or impure. But a large proportion of society in Kentucky, and those neighboring states upon which Transylvania relies for her future support—all that portion who are professedly christian, and that other still more extensive class whose *judgements* only, and social prejudices lead them to respect religion, would be strongly averse to the impression which Socinian teachers are likely to make upon young and ardent minds. It would then be surely very *unwise* in the Legislature, to whom the guardianship of the College at Lexington has been confided, to alienate the confidence of these two highly respectable classes of society; and that when by committing its direction to men from whom the contagion of infidelity could not be apprehended, not only their good will, but their very efficient support might be secured. Would it not also be as *unjust* as it is *unwise*, to deprive so large and valuable a portion of the community, of all participation in the advantages arising from an establishment professedly intended for the good of all; by thus throwing a barrier around it which they cannot pass. If the public sentiment could ever be fairly expressed upon such a subject, it would be found also to be (take the state at large) decisively unpopular.

If it be then obviously *unjust* and *unwise*, and (when public sentiment shall be generally expressed) likely to be found exceedingly unpopular, to place a Socinian President at the head of this flourishing and important University we may fairly infer, *a priori* that the Legislature of Kentucky have not acted so indiscreetly; have not so grossly misrepresented the opinions of those for whom they legislate. A large and important portion of their constituents are as I have said, christians or friends to christianity—their votes and influence (it is an argument level to the comprehension of the dullest legislative capacity) are not to be despised; and their opposition not to be entirely disregarded.

Thus sir, I think, that no man who is acquainted with the prevailing opinions of the people in Kentucky, or who understands the character of its Legislature, would be in danger of falling into the error which these cursory observations are intended to refute. It is one which deeply affects the character of an important institution of learning, and is daily gaining ground. A few reflections on the *conduct of christians in that state* which lead to the same satisfactory conclusion, will constitute the *material* of a future number.

A FRIEND TO TRUTH,

BRIEF ESSAYS ON EDUCATION.

NO I.

Great improvements we are told are made and still making in all the arts and sciences. These improvements, it is supposed, will again be superseded by others until absolute perfection shall be every where at-

tained. We are not disposed at present to controvert this assertion, but would use it merely as an apology for calling the attention of the reader to a subject which more than any other has employed the talents of the learned and wise; I mean the subject of education. Various sentiments and theories on this subject have been adopted, and are now in practice, in the civilized world; whilst many have no theory or general system which they pursue, but permit their children to take what course they please, or submit them to the plans which may be adopted by wandering Pedagogues, and the community around them. A few general observations, therefore, on this important subject may be both seasonable and useful.

Education is a term so complex and comprehensive that it is much easier to *describe* than *define* it. The latter I shall not attempt but submit to the reader, some remarks first on the *subjects*, secondly on the *objects* of education.

1. The subjects of education. They are children—Young Ladies and Gentlemen. And who did not know this? It is indeed no new or important piece of information. But when we ask who, and what are children—Young Ladies and Gentlemen—what is their nature—their powers—their relations to God, and society—what their duties—their duration and the object of their being, the answer is not so easy. Each of these questions affords weighty subjects for consideration, and it is evident that they must be correctly understood by all who would with propriety, enter on the business of education. Every master workman, who would proceed with certainty of success must understand the subject on which he is to operate. The husbandman must know the nature of his soil, and the qualities of the animals and productions which he intends cultivating. The mechanic must know the nature and properties of the materials which he is to mould, or fashion for the various uses of human life. Now as young human beings are the subjects, the materials to be acted on by education, it must be obvious from the nature of the case, that they should be well understood in all the points of view just mentioned, by those who would administer the education. If they be ignorant or in error on these points, their plan and manner of educating must be deficient or faulty. And we will find that difference of opinion—ignorance and error on these points, produce the various plans of education now pursued, or influence multitudes to consider the subject of no importance. What is now offered will no doubt be condemned and rejected by some, and approved by others; if however any should be profited in a task of all others the most difficult and important, I shall not have written in vain. Let us

1. Consider the nature of children—of Young Ladies and gentlemen. Their nature is one and the same. It is the nature possessed by grown people, by the old and middle-aged—it is human nature common to all mankind. But what kind of a nature is this? It is a complex nature; it is an animal, intellectual and moral nature. So far I presume there will be no dispute. There are no parents in our country,

who will deny that their children are animal, intellectual and moral beings. I know there are many who practically declare, by the manner they bring up their children, that they are mere *animate*, or that if they have intellectual and moral powers they are not worth cultivating. But at the same time these parents would be highly offended at that man, who would tell them their children were destitute of moral and rational souls.

With the most of my readers it will not be necessary to explain any farther this complex nature, animal, intellectual and moral. The general powers, functions and enjoyments of our animal nature, are the same possessed by many of those species of mere animals, which occupy a sphere below human. Man, formed erect and with a lofty and majestic mien walks abroad, the noblest of all God's terrestrial creatures. But it his soul, the tenement of his earthly part that gives it all its superior loftiness and grandeur—that raises him above what is merely animal. The soul has been called an immaterial, spiritual substance; and a thinking substance. Others have supposed it material, and that it and the body are radically the same. With the discordant theories of Metaphysicians on this point we shall not at present trouble ourselves. It is generally believed by people of common sense that they have intelligent, thinking, spiritual souls, invisible, & not susceptible of division into parts. They also believe that their souls are endowed with powers of acting in various ways & forms; that is, their souls can perceive, conceive, understand, judge, will or choose, and refuse, love, hate, delight in, or receive pain from objects both natural and moral; that they can remember things past, and fear and hope for things to come, &c. &c. These intellectual and moral powers of the soul, have been variously classed and named by Metaphysicians, whose works may be studied with some profit, under proper caution and direction. The oldest Book in the world however, and which is now in the hands of all the common people, will be found sufficient for all the practical purposes of a moral, religious, useful and happy life. We know the Bible was never intended to make Theoretic Philosophers, but honest, practical christians and useful citizens. But we might thus reason, that if the Bible be the production of that God who formed our souls, and it should contain his particular declarations respecting them—their powers and how they were to be exercised and regulated, then these declarations would be more accurate and satisfactory than any descriptions which Metaphysicians may give, inasmuch as the infinitely wise and mighty architect is better acquainted with his own workmanship, and knows better what terms will accurately describe it, than is attainable by any finite creature. But without attempting to determine the comparative merits of the Metaphysics of the Bible and those of other books, I would remark that the Bible and these books generally agree that man has an imagination, understanding, will, affections, conscience, memory, the principle of imitation, hope, fear, and various other passions. They also agree

that man possessing a soul of such powers is necessarily an intelligent, moral being, accountable for their proper improvement, and exercise.

It may not be altogether useless here, briefly to explain what we understand by man's moral nature. We mean that he having reason and conscience, and that his soul being of a spiritual nature, is capable of knowing and feeling what is morally right and wrong; of enjoying pleasure, & enduring pain of a moral and spiritual nature, arising from the morality or immorality of his own actions, or the actions of others; from the apprehension of God's favor or displeasure, or from the contemplation of his moral attributes and government. Reason and conscience, hope and fear carry us beyond the creature and the present life and terminate on God and the results of his government. We find from our own experience that all animal, and mere intellectual enjoyments fail to satisfy and delight the whole of our nature. When the philosopher's soul has ranged through and taken in the whole creation, it is unsatisfied, as not having found its appropriate enjoyment and portion. But let it return and be conformed to the infinite good, the creator of all, the fountain of all moral excellence, and there it rests with delight and seeks for no higher, no better portion. Thus we find that our souls have something in them of a moral nature—something that renders the God of infinite moral excellence either an ultimate object of complete enjoyment, or misery. It is this our moral nature that constitutes us not only accountable, but also religious beings, and that necessarily makes a perfect and consistent system of morals begin and end in godliness. This we may illustrate more fully hereafter.

ERRATA.

In the last line but one of the First Number some of the copies were struck off with a transposition of the word *yet* and *&c.*

In the second page of this number some of the copies have *Theologian* for *Theologian*.

In the first number last page where the *Refectory* is mentioned, the Kitchen and table furniture, &c. were not intended to be included in the "all things belonging to the establishment," but all the out houses.

We have been informed that Dr. Holley is a member of the Bible Society, and may probably contribute something to it,

PARIS, Kr.

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